

Interview Transcript

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Interviewee: Sister Patricia Krommer

Interviewer: Shannon Green, Director, CSJ Institute, Mount Saint Mary's University; Sean Gary, Kelby Thwaits, Instructor, Film and Television, Mount Saint Mary's University.

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Transcribed By: Nancy Steinmann

[00:00:00.00] [Director's comments]

[00:00:42.23] SHANNON GREEN: Today is September 27, Wednesday, 2017. We are at the Doheny Campus in the Doheny Mansion at Mount Saint Mary's University, [Los Angeles, California], CSJ Institute Oral History Project with Sister Patricia Krommer. Also present Kelby Thwaits, Sean Gary, and I'm Shannon Green.

[00:01:03.12] SHANNON GREEN: So if we could get started Sister Pat, could you state your full name and your age?

[00:01:10.10] SISTER PATRICIA KROMMER: I'm Mary Patricia Krommer. I'm eighty-five.

[00:01:17.00] SHANNON GREEN: And is Mary Patricia your religious name, or your baptismal name?

[00:01:19.27] SISTER PATRICIA KROMMER: Well it's my baptismal name, but I use the same name. But everyone knows me as "Pat". So I'm Sister Patricia Krommer.

[00:01:31.14] SHANNON GREEN: And we call you Sister Pat.

[00:01:32.04] SISTER PATRICIA KROMMER: Pat.

[00:01:33.29] SHANNON GREEN: Thank you. Would you tell us a little bit, Sister Pat, about your--where you were born, and your childhood, a little bit about your family--anything you'd like to share with us?

[00:01:43.18] SISTER PATRICIA KROMMER: Well I was born in Berkeley [California] in Alta Bates Hospital there. And my dad was a non-practicing Lutheran and mom was a devout Catholic. And at the time that was not a terribly comfortable arrangement for the Church. But they were married in Fresno. And I was born in Berkeley. My sister Barbara was born a year later, and then the family moved because my dad was offered a job in Fresno. And so Carol and Judy were born in Fresno at St. Agnes Hospital. Fresno is a wonderful place to grow up in, but it wasn't a place where I wanted to stay in. However, my childhood was really fun. My parents were very much in love with each other. There was a lot of love in the house, and all of us had a good time together. I went to--well we all went through St. Teresa's, and that was a CSJ school. That's where I met the Sisters, and they really made an impression. They were very warm, and relaxed, easy to talk to. From there I graduated and went to San Joaquin Memorial High. That was a--well Holy Cross Sisters taught the girls and the Christian Brothers taught the boys. And so there was a lot of interchange, though, between both sides. And I became a pep girl for the football team. Had a lot of fun, had a boyfriend, was all lovely. But all of the time I had this desire to do something with my life that made a difference. And the more I thought about it the more I thought about being a Sister. Well, there was--it was a little stressful because I was enjoying myself so much that thinking about being a Sister at that time was--not exactly attractive. But the more I thought about it, the more it felt right. At any rate, I'm leaving out a whole lot--[all laugh]--because we had relatives, we did a lot of summer vacations, spent a month in Yosemite, we went over to Santa Cruz, you know. It was--the family was really family.

[00:05:12.08] SHANNON GREEN: What did your parents do? What did your father do for a living?

[00:05:15.16] SISTER PATRICIA KROMMER: My father was an office manager for a meat packing company--and an accountant for them also. My mother was just a housewife, but she was involved in our schools, mother's clubs, etc., you know.

[00:05:38.02] SHANNON GREEN: So you had a different religious community in high school as your--who were--what were--?

[00:05:45.23] SISTER PATRICIA KROMMER: Holy Cross.

[00:05:46.21] SHANNON GREEN: Holy Cross. So when you were discerning becoming a Sister, or you thought like it was starting to [unintelligible]--

[00:05:51.17] SISTER PATRICIA KROMMER: Never thought of Holy Cross. No. It never occurred to me to go to them. I liked them--they were lovely women. But there wasn't the same "click"--[laughs]. I just--it wasn't that kind of a relationship.

[00:06:10.03] SHANNON GREEN: Do you remember any of the CSJs who had--the names of the Sisters you had in grade school?

[00:06:16.13] SISTER PATRICIA KROMMER: Yeah. I had Sister Constance [Fitzgerald]. I had her in the sixth grade. I had her [birth] sister, Sister Catherine Anita [Fitzgerald] in the fifth. Sister Helena [??], who has gone to God, and Catherine Anita are also. In the seventh, Rose Bernard [Sister Rose Bernard McCabe (1911-1992)] was the Superior and Principal. And my sister Carol had [Sister] Bernardine Marie [?]. [Sister] St. Michael [Flaherty??] was there. And later it was just "Michael Flaherty". Yeah. Laurentia [Sister Mary Laurentia Digges (1910-1991)] was in the high school, but the high school closed before I got there, so that's why I went to the other.

[00:07:13.07] SHANNON GREEN: Could you say a little something--I'm intrigued when you talk about--you saw the Sisters--you wanted to do something greater with your life. And that somehow equaled or being led to being a Sister. What's that--can you say more about what you saw in them that led you to believe that that would be how you could--?

[00:07:32.12] SISTER PATRICIA KROMMER: Well I saw real humanness. They were relaxed. They were friendly. You could talk about anything. I mean it, you could just share whatever. And they generated community with all of us. I was a member of the Sodality. And they developed that. Marilyn Rudy [Sister Marilyn Therese Rudy (1933?-2010)] was a member. We were in the same grade. She went to Fresno High and I went to San Joaquin. And we would have things in the back yard, get together with the Sisters and other young women, and just relaxed. They were approachable, and so it was kind of a natural attraction.

[00:08:33.01] SHANNON GREEN: How did your parents feel about you discerning religious life?

[00:08:36.04] SISTER PATRICIA KROMMER: Well, my father never knew, because he died just a few weeks after I graduated, which was a real shock to my system. He was my friend, he wasn't just my dad. And he taught me critical thinking. He did eventually become a Catholic. But he had that wonderful Protestant capacity to critique just about anything. And he really helped me to discern things carefully. So anyway, that summer I really thought more seriously that life is kind of short, and I really wanted to do something with it that helped people, that mattered. And the more I thought about it, the more I thought, "That's it". Now if I had been more mature, I probably wouldn't have made the decision at that particular time, because of my mother's loss--of all of us loss. But not being as mature as that, I went ahead and she supported me, God bless her. We don't do that anymore. We don't accept young women at that age, which is a very smart thing to do, because at that age, I think most young women don't really know who they are yet. But, I entered, and--that fall, and there were fifty of us in the group, coming from all over. And the postulancy was--it was really comfortable, because the people I was there with were comfortable. Rose Cecilia Harrington [1919-2003] was our postulant mistress, and she could really tell a good joke. We lasted. In the novitiate, we had [Sister] Roseanne Bromham [-1990], and after two years I was accepted and made first vows.

[00:11:20.04] SISTER PATRICIA KROMMER: And my first assignment after--we'd studied too--but the summer before the assignment we had very intense study on classroom management, etc. And I was asked if I wanted to teach or nurse. Those were the limits at that time. To make a long story short, I became a teacher and I taught for eighteen years. Started out at St. James in Redondo [Beach, California], St. Brigid's in the inner city [Los Angeles, California], St. Martin of Tours in West Los Angeles, and then was made

Superior and Principal of St. Catherine's in Laguna Beach [California]--right across from the Pacific. [laughs]. I could--at night in my room I could hear the waves crashing on the beach. It was really nice.

[00:12:27.20] SHANNON GREEN: Could I take you back just--for just a moment to your postulancy years and the novitiate years?

[00:12:33.18] SISTER PATRICIA KROMMER: Sure. Um-hm.

[00:12:34.00] SHANNON GREEN: Would you--just for us--would you describe a typical day in each of those experiences from kind of a--when you woke up in the morning--

[00:12:42.20] SISTER PATRICIA KROMMER: Well, in the postulancy, we were taught about the Rule. But we were also taught about prayer, and the blessedness of silence. So we were supposed to keep Silence, except at Recreation. It was a discipline, really, as we've grown in the spiritual life, it's just natural. So anyway. We helped do cleaning, and we also helped in the kitchen. We had different assignments throughout the house. And then at Recreation we played whatever sport, you know--it was volleyball, or basketball, or just sit and talk. But that was true in the novitiate except in the novitiate we spent time on the vows.

[00:13:56.25] SHANNON GREEN: Could you say more about that? Is that--

[00:14:00.09] SISTER PATRICIA KROMMER: Well the Vow of Poverty--it was a respect for--a respect for poverty in the sense that we have all we need--who we are, what gifts we possess, and everything we have is a gift from God. Materialism perforce is around us, but becoming identified with it is not only improper but unhealthy, really. Materialism kind of eats you alive, you know? [laughs]. And I can't say that I'm immune, because I live in it. But it teaches you how to use things with regard, and--. Okay, poverty--Chastity. Everybody has to be chaste. I was chaste before I entered. But chastity really teaches you what love is really all about. And loving unpossessively--which is free. I was talking to a Jesuit one time about it. I mean, they go through the same thing. And they have the same attitude. And it's interior strength--it's--and it's powerful, really, because it frees you to love everybody. And that isn't just--that's not impersonal. You know, you really value the gift you see in front of you, and what is there that God has for you to hear from whoever that person is. Okay, chastity. Then Obedience. Obedience is a discipline imposed to a certain extent for the--for reasonable order, okay? But it's not irrational. So you are consulted.

[00:17:01.25] SISTER PATRICIA KROMMER: And at a point in my life after Vatican II I really felt, by reason of instinct in myself from my growing up and having a dad who really was a political person, I had an innate desire to organize. Okay? So after Vatican II--I'd loved teaching--I really enjoyed it, but I felt called to something else. And the Provincial understood and heard it. But she said to me, "Pat, why don't you get a job in a parish, just to get the lay of the land and move from there?" Well, I did that after I finished my six years at Laguna, and I became part of a community here in Los Angeles. Sister Margaret Marie O'Rourke whom I'm living with now was in that community. We were the first community to live without a Superior.

[00:18:23.00] SHANNON GREEN: What was the name of the community?

[00:18:25.18] SISTER PATRICIA KROMMER: Well, it was "Holy Spirit". And at first we were looked upon askance by a lot of Sisters in the community. You know, they weren't used to thinking about that. But it was a wonderful group of women and we invited people over just to see that we weren't rebels, you know--at least not overtly. [laughs].

[00:18:54.06] SHANNON GREEN: We're going to talk a little more about Vatican II, absolutely, but I just want to take you back just one--

[00:19:01.14] [Director's comments.]

[00:20:58.03] SHANNON GREEN: I wanted to ask you since--at St. Catherine you were the Superior?

[00:21:02.21] SISTER PATRICIA KROMMER: Um-hm.

[00:21:03.08] SHANNON GREEN: So I would love to get your--just reflections on what it was like to be a Superior and then move into a community that had no Superior. So I don't know how you experienced that role--

[00:21:15.12] SISTER PATRICIA KROMMER: It was a relief. [laughs].

[00:21:17.11] SHANNON GREEN: What was it like to be a Superior? We haven't heard too much about that.

[00:21:21.22] SISTER PATRICIA KROMMER: Well, I--it's at times a real joy, and at other times stressful. But, generally speaking, I had a wonderful community of Sisters. And some of them went on to be Principals elsewhere. And being a--well, the school was excellent. We had good teachers--even lay--they were terrific. We had one woman who was masterful with mathematics, and she developed, you know, mathematics from the bottom up. We departmentalized the school--it was top drawer--it was wonderful. In fact, just a few years ago I reconnected with a student--former student of mine in the eighth grade there. And he's now a doctor, and he lives up in Atherton. But I typed his name into the computer one day idly, and "M.D." happened after that, and told me where his office was and phone number. I called. He called me back. He was absolutely thrilled. Since then I've gotten to know his wife and been invited back to their place. In the summer, been through there, and stayed a few days with them. Both of them met at Stanford, and they're delightful--they're just terrific. Anyway--[laughs].

[00:23:08.23] SHANNON GREEN: So as Superior you were Superior of the school and the community?

[00:23:13.27] SISTER PATRICIA KROMMER: Yeah, and Principal. Yeah. But the departmentalization helped to give me more time in the office and less time needing to be in the classroom. So I could get around to all the rooms and see what was going on, and whatever. But after stepping out of education, the second year in pastoral ministry--I was in a parish in Santa Monica that was predominantly Hispanic. My mother had been--my mother was Spanish Basque and perfectly bilingual, but never spoke to us in Spanish. We heard it spoken, with her relatives, but I wish she had made us speak it, because it sure would have been helpful in my career. But I asked Sister Louise Bernstein, who was my Regional at the time, if I could go and study at the Mexican-American Cultural Center [MAC] in San Antonio. And she said, "Sure." So I spent a year studying there. In between time, though, in the summers, I would go up to the San Joaquin Valley. Marilyn Rudy [Sister Marilyn Therese Rudy (1933?-2010)] was the coordinator for Social Justice in the community, and she would give us all an opportunity to go somewhere and do something. And I went up to Fresno and worked for Catholic Charities and found out a lot about what was going on in the agribusiness with farm workers and worked also with a couple of Franciscans in West Fresno. And [Father] Finnian McGinn, [OFM] introduced me to Liberation Theology. I read Gustavo Gutiérrez [Father Gustavo Gutiérrez Merino, OP--Peruvian philosopher, theologian, and Dominican priest, one of the founders of Liberation Theology], I read--oh my gosh, a whole battery of Liberation Theologians. So when I went to San Antonio, I already had a head start, and met Gustavo Gutiérrez, Enrique Dussel [Enrique Domingo Dussel Ambrosini, Argentine-Mexican writer and philosopher], a Catholic Church historian from Argentina, Jesus Garcia, another theologian, and I met organizers. I'll never forget one night, one of the students invited us all to go down to the King Ranch [in Texas] to a Board of Education meeting. And the King Ranch is gigantic--there are towns on it. Okay, so we arrive and we sit down in the middle of the room. And this couple walk in and sit down behind us. And he says as loud as he could, so that everyone in the room could hear it [in thick Texas accent], "These Mexicans. We speak English in the United States of America. If they can't speak English they ought to go back where they came from." Well, I had planned on not saying anything at this. [laughs]. I turned around and I looked at this child of God and I said, "They are where they came from. Where did you come from?" All the Mexican people were sitting in the back. The meeting was about disciplining the little Mexican children who spoke Spanish on the playground. [laughs]. I couldn't believe it. It was a real exposure to racism. And I couldn't shut up. I raised my hand. And of course, I was called on because I was a white lady. This Supervisor had held up a baseball bat shaved down with a hole in the middle which he used to paddle the bottoms of these little kids. Oh, I said, "You know I'm Sister Pat Krommer from California, where we don't touch children--we nurture them. Their culture, who they are--we educate them--pride in who they are." Well, boy, with that--[laughs]--the team of organizers took over the meeting. [laughs]. We left. But that was an example of the kind of thing that goes on in some parts of our world.

[00:28:45.08] SHANNON GREEN: I want to ask you a little bit--you said your father was political and--

[00:28:48.27] SISTER PATRICIA KROMMER: Well, he loved--he was a Democrat. So was mom, but dad was the--he told me one time that Franklin Roosevelt saved him. [laughs].

[00:29:02.19] SHANNON GREEN: So would you say that your political awareness, then, really was throughout your whole life?

[00:29:11.02] SISTER PATRICIA KROMMER: Yeah.

[00:29:12.08] SHANNON GREEN: Sometimes it seems like after Vatican II some Sisters and Catholics have more of an awakening. But it sounds like this was more of a trajectory in your whole life.

[00:29:20.23] SISTER PATRICIA KROMMER: Yeah. Yeah. I already was there. I'll never forget one night at our dinner table at home. I was recounting something that happened at school. And an Italian student was called a "wop". Well my father just looked at me and he said, "I don't want to hear you say that word again!" "I didn't say it!", I said. But my father liked people--all kinds. At his funeral there were blacks, browns, Chinese left from years ago when the trains were--train tracks and trains were put in. Okay, Filipinos--the church was packed and they were standing in the street. So yeah, I've been very conscious of race and the beauty of it. So anyway the year at MAC was excellent, but while I was there I got a phone call from Mary [Lattel??] a Franciscan, who's now the Provincial of their order. She said that Louis Vitali [Franciscan organizer] wanted to interview me for a job in Las Vegas working as an organizer and lobbyist for the diocese of Reno Social Justice Office. Louis is a Franciscan, okay? So I asked Louise--I said, "I've been invited to come for an interview." "Well, Pat, you're going out on a limb there. There are no Sisters of St. Joseph in Nevada." And I said, "Well, you know, if we just huddle in our convents and don't respond to the Spirit where they're calling us, where there's need, what the heck, you know? 'What's it all about, Alfie?'" [laughs]. And so she said, "Okay, take--go to the interview." Okay. So they flew me up to Las Vegas. And I was put through a lot of, you know, questioning. And they had a psychologist give me an exam and there were several parts of the test to see if I could handle stress, whatever, blah blah. All right, so I did them all. He said to me afterwards, he said, "Sister, have you ever taken any of these before?" I said, "No." "You gotta be the healthiest person I've ever met." [all laugh]. Well thanks a lot! [laughs]. So, after that, Louis said, "I want you here." Okay. Well I still had to get permission from the community. So anyway I flew home for the summer to Los Angeles, and Marilyn Schaefer was now the Spiritual--the Social Justice. And she said, "Pat, for the summer would you like to work for the farmworkers?" I said, "Oh, I'd love that." So she called and Fred Ross, Sr. [(1910-1992), founder of Community Service Organization and organizer of Mexican-American workers] comes out to the house, who trained Cesar Chavez [(1927-1993), American labor and Civil Rights activist] and interviews me, and hires me as an organizer. Okay. So for the summer I was assigned to be an organizer for the [Grape] Boycott [1964] in South Central [Los Angeles]. And that whole experience really taught me how to organize. It was a gift. I found that I had natural instincts, and the training I got was super. And I've used it ever since.

[00:34:00.24] SHANNON GREEN: So what are some of those tenets of organizing--if you could share--

[00:34:04.11] SISTER PATRICIA KROMMER: Well, first of all, you have to realize that you are part of a team. And you have to generate a team. You don't do it all by yourself. That's where the success comes. So you contact people who can form a base for you. And for me, in South Central, it was churches. So I headed for churches to talk to pastors, to talk to clergy councils, to have them invite me to speak to their lay people, speak at their churches, organize house meetings, get people to sign up on the boycott, to picket, to approach grocery store managers--you know--[laughs]--stop buying lettuce, Gallo wine, grapes--oh, that was a penance. [laughs]. Being from the San Joaquin Valley, my gosh, grapes. Had to give up grapes.

[00:35:21.12] SISTER PATRICIA KROMMER: Okay, so after that summer I went to [Las] Vegas. That experience was a mixed bag. I lived with two Adrian Dominican Sisters who knew each other, and I was the odd man out, and the Franciscan priest. There were--let's see--three--three priests and three brothers. I was--I did a lot of different things but one of the standouts was I worked with a team of attorneys out of Clark County Legal Services and organized a state-wide campaign to get legislation passed for Medicaid for elderly and sick people. Because Nevada was primitive. And I was the organizer for the base. And these two guys wrote the legislation. And we took it to Reno, lobbied it with the legislature, and it passed. I'm so proud

of that. But they--I love the Franciscans--but they didn't really honor the diversity of the women. The women didn't want the men to be distracted by going to a parish nearby. Well, I understood their need to be priests, not just political people. So anyway, I had to go to Washington, D.C. to network--to do some lobbying of poor people's issues in Nevada. And while I was gone, Louis really pushed through, you know, doing the parish thing too. And I got a letter from one of the Sisters, saying while you were--because she--they had asked me to defend them so I had. But actually was not my choice--I did it because I lived with them. Okay? So I wrote a letter to Louis, and he was very upset with it. So when I came back I just decided, "Hey, who needs this?" [laughs]. So I left. Came back. Clare Dunn asked me if I would be her organizer in Arizona.

[00:38:42.29] SHANNON GREEN: Would you say a little bit about who Clare Dunn is?

[00:38:45.22] SISTER PATRICIA KROMMER: Sister Clare Dunn [-1981] was the first Sister to do a political campaign--to become an Assemblyperson in Arizona [1975-1981]--to take office--public office. And she did a magnificent job. Clare was the real thing. And she and Judy [Sister Judith Lovchik (-1981)] were perfect--a great team. And they were killed in an auto accident--a drunk driving on the wrong side of the road. Anyway, I told Clare, I said, "You need an organizer who knows Arizona. Somebody who's there and involved." It was an honor being asked, I told her, but--. So I'm going to skip over a whole lot of stuff--

[00:39:52.14] SHANNON GREEN: Could I--before--can I ask you--you wanted to say something about Sister Miriam Therese Larkin [1930- 2010].

[00:39:58.21] SISTER PATRICIA KROMMER: Yeah.

[00:39:59.07] SHANNON GREEN: When was she Superior, or when was she--

[00:40:02.23] SISTER PATRICIA KROMMER: She became Superior while I was still in Laguna [Beach, California]. And I had lived with her in this house when I was a very young Sister. She was back from study. Miriam Therese was brilliant. She had a couple of doctorates and a masters. And a very discerning woman. And she became the President of the order. And while in that position, Vatican II was going on--she became an Observer. And during that time there was a re-writing of our constitution, and getting it approved by Rome. And she handled it. And then introduced the process of going back to our roots, where women dressed in lay dress--no habit. Habit became just the concretization of lay dress at the time the order was founded. Well, who needed it? So we went back to being dressed as we always had been. The contrast--I remember a parent saying to me, after we came out, "Sister, it's so much easier to talk to you, because you look like us." How wonderful! We're all members of God's people--we are the people of God, all of us. There's no strata. It's simply a choice--a different choice. And they got it. So we started, of course, changing and she was smart about doing that. People could decide whether to wear a different--a more modernized habit, or lay dress. Well some of us just plunged in. And--but that was a minor detail. What really happened was it opened up so much potential in the women--because there are so many gifts in each one of them. I mean, there's talent brimming over--[laughs]--and it was let loose. Okay?

[00:43:21.14] SISTER PATRICIA KROMMER: All right, getting back to--I got a call from Mary again-- [Lattel?]--who was studying at The New School in New York--saying that she wanted me to be involved in a reflection process that was being run by [Sergio Torres??], a Chilean priest in exile in New York, to put together people who would reflect on the reality of our country and develop a Theology of Liberation here. And so, I met Protestants, Catholic organizers, a whole pool of very talented people in New York. And then came back to Los Angeles and started organizing reflection groups. The last conference that we held was in Detroit, and Enrique Álvarez Córdova [1930-1980] was our speaker. He was from El Salvador--he was the first--well, he was the president of the Salvadoran coffee company. He was Ivy League educated in the United States, son of an oligarchical family--a Renaissance man. He was intelligent and he had a sense of humor--beautiful person. And his talk was really moving about what was going on in El Salvador. And he had been disowned by his family, because he walked away from his job. He said, "There are too many poor people in this country." At that meeting, Tom Quigley, who was the Social Justice Coordinator for the United States Catholic Conference asked me if I would start a Task Force in Los Angeles. So I came back to L.A., and I contacted some pastors whom I had met in my earlier career, and we met at El Chollo's on Western [Avenue], and I convinced them that we should start a Task Force on Central America. They agreed, it was organized. Pat [Reefe??], an Immaculate Heart Sister, became the first Director. In the meantime, I was

publishing a list of human rights violations that I was getting from the San Francisco Social Justice Office to a list that San Francisco archdiocese sent me. And heard from Isabel Cardenas [Salvadoran activist], who was one of the recipients, a Salvadoran woman, who asked me if I would run the Archbishop [Oscar] Romero Relief Fund. Well of course I said yes. So I became the Director of the Oscar Romero Relief Fund [Óscar Arnulfo Romero y Galdámez (1917-1980), was a former Bishop of San Salvador and later beatified martyr]. What I started to do was to get medicine from hospitals, from pharmaceutical reps, and raise volunteers to help pack it, and speak at churches, and was invited to speak at UCLA about Liberation Theology and Nicaragua and El Salvador, okay? And, you know, the whole experience was a vivid expression of the contrast of poverty, wealth, materialism, domination, greed, sacrifice--the suffering of those people was absolutely mind-boggling. I've been watching Ken Burns thing on--I just had a blank--

[00:48:19.26] SHANNON GREEN: That's okay. Vietnam?

[00:48:20.22] SISTER PATRICIA KROMMER: Vietnam. Vietnam is a disaster, a catastrophe of monstrous proportions. But those things are going on all over the world. And it grieves me to know that my country is part of that. You know, it's just painful. I was talking to my sister last night on the phone. She said, "It's hard for me to look at it. I have to struggle to turn it on and watch it." Well, that's exactly the experience of El Salvador. Two weeks after I met Enrique he was--his body was found on a road leading out of San Salvador, tortured. Okay, for the next ten years I was involved. I met wonderful people. Karen Parker, an attorney, international lawyer, speaks four languages--met her in Salvador--she lives in San Francisco, she practices in Geneva and New York--

[00:49:45.05] SHANNON GREEN: Were you involved in the Sanctuary Movement?

[00:49:48.26] SISTER PATRICIA KROMMER: Yes!

[00:49:49.02] SHANNON GREEN: Would you talk a little bit about what that was and your involvement?

[00:49:52.26] SISTER PATRICIA KROMMER: Oh yeah. The Sanctuary Movement [1980s--religious and political movement to provide safe haven for Central American refugees] was started by a Methodist minister in Arizona, Tucson. marvelous guy. It spread. Churches in Los Angeles picked up on it. Luis Olivares [1993], the pastor at La Placita [Our Lady Queen of Angels church, Los Angeles], he and Mike Kennedy [Father Michael Kennedy, later founder of Jesuit Restorative Justice Initiative], and [former Father] Richard Estrada [activist priest in Los Angeles, now Episcopalian] worked on Sanctuary. And the--Cardinal Archbishop Mahoney [Roger Michael Cardinal Mahony KGCHS (1936-), Archbishop of Los Angeles (1985-2011)] was not happy with that. But it was a--he said it's a violation of law--yeah, but the law was violating the law.

[00:50:39.00] SHANNON GREEN: So what did the Sanctuary Churches do?

[00:50:43.00] SISTER PATRICIA KROMMER: They took in families. And the parishioners cared for them--provided the money that provided the food, provided security. And it became--it flourished. It was the cause célèbre. My--eventually I founded the Humanitarian Law Project. I went to Stanley Sheinbaum [(1920-2016), American lawyer, peace and human rights advocate], who was "Mister Democrat" in California--he was married to Barbara Warner, Jack Warner's daughter. And Stanley is a lawyer. He died just two years ago. Wonderful man. And I asked him if he'd help me start the Humanitarian Law Project. He said, "Pat, it's a great idea. But I've been invited to the dialogue in Oslo between Rabin and Arafat, so I'm not your man". But he said, "Talk to Aris Anagnos. He's progressive." So how to meet Aris Anagnos [(1923-), American social justice activist]? So knew he was very political, and of course he lived in Howard Berman's district [Howard Lawrence Berman (1941-), American lawyer and former US Representative]. Howard Berman was having a report to the community, so I went. I like Howard. I voted for him several times. So I went. And lo and behold I was sitting across the aisle from Aris and Carol Anagnos. So at the break I went over and introduced myself. And I said, "Stanley Sheinbaum referred me." So we went out to the lobby and we talked. And he liked the idea. And so I invited him to dinner at my house, which was, at the time, Casa Esperanza, down on Brighton and 30th. And Karen Parker came from San Francisco, and he brought an attorney from the ACLU, and we founded the Humanitarian Law Project that night. Because lawyers didn't know how to defend those refugees. And so the project was to inform them of humanitarian law. You cannot send people back to an area where there is a civil war going on. [laughs]. So, anyway.

[00:53:39.21] SHANNON GREEN: Can I ask--were you involved in any acts of civil disobedience during this time?

[00:53:45.07] SISTER PATRICIA KROMMER: Yes. Oh yes.

[00:53:45.21] SHANNON GREEN: Would you share a story or two about that?

[00:53:48.06] SISTER PATRICIA KROMMER: Many times. [Sister] Judy Vaughan founded Women of Conscience. I joined. And there were Protestants, Catholics, Jews--we would all show up and do our demonstrations at the Federal Building or in front of holding facilities. And we did such a show that the press showed up every single time. I think that's probably why I got this [points off camera] from Paul Conrad [??]. We would lie down in the street, or we would lie down on the sidewalk, chalk bodies, give speeches, block doorways--and every time we would be arrested the same Federal officer would put the bracelets on me. Now, there was a whole crowd of women, but for some reason I got it from him. So they'd take us all down to below the Federal Building in the holding tanks and we would sit on the floor and we would sing, and tell stories, crack jokes, and then they'd let us out about an hour later and book us out. And on one of these occasions, the officer who had arrested me and booked me out said to me, "Sister, you're right, but I have to do this because I work for this administration." I said, "Honey, you made my day." [smiles].

[00:55:42.01] SHANNON GREEN: That's great. Could you offer some reflections, Sister Pat, on--perhaps on your--you talked a little bit about going back to the roots of the community in Vatican II, and now we talk a lot about the charism in these kind of new, you know, kind of reclaimed ways. Can you offer reflections on your political activism, your ministries, in light of the CSJ charism? How do those come together for you? What about the charism supports you, drives you?

[00:56:24.15] SISTER PATRICIA KROMMER: Well first of all, I like people--all kinds. I have Jewish friends, I have Protestant friends, I have Catholic friends. I think that the charism opens a person to enjoyment of people. It's generative. It's community-building. It's affirming. It's recognition of the other. I find that in the women in this community. And when we get together, conversation is fantastic. It's just good. And we talk about everything. Women--women are the bearers of the torch. I love men--I do, I love them. I have good friends. But the strength of women, and the intelligence of women, I think, is an open door to change, to rethink, to be creative, to risk.

[00:58:20.14] SHANNON GREEN: That's great. If you have more of your ministry we definitely want to hear more, but I also want to ask a little bit about your spiritual life. And keep in mind some of this will be--we talk about with our students here at the Mount, young women. But I heard in your early formation days the--it sounds like that being steeped in prayer and silence was beneficial to you, or really shaped your spiritual life. Would you just talk a little bit about your spiritual journey, whatever you'd like to share, and kind of how that carries you today?

[00:59:01.25] SISTER PATRICIA KROMMER: Well prayer happens. Prayer isn't just words. Prayer is presence, consciousness--God's presence--communion. It's a very precious time. Prayer is--well "contemplation" is a better form of the word. To simply feel the presence of God--to be with God. Saying a lot of words really doesn't work for me, but I do that if I'm with others who are praying together, then that's good--that's good too. But I appreciate very much, especially in the morning, praying with the Sisters, but I also appreciate during the day, at some point in the day, being totally quiet. And I think that having this kind of time and practice gives you deeper insight into not only yourself but into creation--the beauty and regard for all that God has made--including people--animals--trees. I have a favorite redwood tree. I go for a retreat every summer up to Redwoods Monastery in Mendocino County. It's blessed. It's such a delicious break. And there's one redwood--there are loads of them up there--but this one is my friend. At any rate, I'm a Spiritual Director too. And it's a gift to be able to listen to another person--their journey.

[01:02:29.12] SHANNON GREEN: Would you take a moment to talk about Liberation Theology in--and if you could imagine that you're speaking to someone who doesn't know what it is? Would you just briefly just describe what your understanding of Liberation Theology is?

[01:02:45.22] SISTER PATRICIA KROMMER: Well Liberation Theology, unfortunately, was classified by a secular world at first as being a Marxist thing. Well, there was some Marxist philosophy included in it, but-- [laughs]--as Miriam Therese said to me one time, "Well, Marx was the only philosopher who provided everybody with the analysis of the system." And that's what Liberation Theology provides, not only an analysis but a reflection upon reality, and what the Gospel calls you to in response. Ernesto Cardenal [Ernesto Cardenal Martínez, Nicaraguan priest, poet, liberation theologian--author of "El Evangelio en Solentiname"] was beautiful in explaining it, and has published his community's reflections in "Solentiname". Unfortunately I loaned the books to someone and never got them back. But Liberation Theology is liberating theology--an empowerment of the person to see clearly what exists around them. What does the Gospel call them to--reflect upon their own capacity or involvement, and how to redeem the situation--and the recognition of God's presence in it.

[01:04:49.27] SHANNON GREEN: Thank you. Just got to look at my list of questions. We aren't quite out of time, but we're getting towards the end of our time.

[01:05:00.03] SISTER PATRICIA KROMMER: You know, from the Central American thing, I received a request--I don't know who gave my resume to the Committee for National Security, but I got a phone call from John Parachini [John V. Parachini, Director, Intelligence Policy Center, Rand National Defense Research Institute] in Washington, asking if I would be interested in being interviewed as Field Director for their committee. This is after ten years of working on humanitarian law. Well, I was ready for a change at that point. And so he came--he flew out from Washington, because he was on a board at USC. He was very much involved in arms control. And so anyway, we met, and he hired me to come to Washington. So again, I got permission from the Provincial. The job involved planning speaking engagement for a stable full of treaty negotiators. So I would find out what the field looked like in various cities where congressmen needed to be influenced to sign the proposal or the law that these guys have negotiated. Okay, so Ambassador Paul Warnke [Paul Culliton Warnke (1920-2001), arms control advocate], Ambassador Ralph Earle [Ralph Earle II, former Director Arms Control and Disarmament Agency], Jim Leonard [James Leonard [(1920-), former Ambassador to U.N.], Charles [Flagherty??]--they were experts in nuclear weapons, chemical weapons, traditional weapons, okay? So I would do that and arrange speaking engagements for all of them, and went with them at times. But John really was the one who went usually. And Louise Walker [Louise Walker-Resor, Committee for National Security] was the President of the Board. Louise was a cousin or relative of the Bushes. [laughs]. It was the closest I had ever gotten to, you know, the power center. And quite frankly it was an uncomfortable position for me. Human rights is my bag.

[01:08:03.07] SISTER PATRICIA KROMMER: So I lasted there for one year, and I moved on back into human rights work. And I worked on Mexico, and was asked to organize solidarity in this country but also to inform people in Congress about the situation in Mexico, especially in Chiapas. Well about that time there was a massacre in Acteal [Chiapas, Mexico, 1997]. I invited several staffers from congressional offices to go down, and I formed a delegation. Well, the Mexican government didn't want to give us any visas. And so I called Clinton's office [William Jefferson Clinton (1946-), U.S. President 1993-2001]. His Chief of Staff--I called him directly. And I said, "The Mexican government isn't giving us visas." And so he called the ambassador, and he said, "You do not do this to representatives of the American government." [laughs]. So, we got the visas. So we flew down to Chiapas. We went first of all to Mexico City and then to Tuxtla [Tuxtla Gutiérrez, capital of Chiapas state in Mexico (pronounced "toose-la") where we were asked to present our passports again. Chiapas is like a separate country. It's run by oligarchs in collaboration with the military, because the oligarchs want all the ebony and the woods, the water, the minerals that the indigenous are sitting on. So we met the Archbishop of San Cristobal, who was another Oscar Romero. And these congressional staffers just got an earful. And they were so impressed with him. Okay, and so we drive to Acteal and negotiate our way there with little road stops with military. We chatted with them--[laughs]--chatted them up. We got to Acteal and we met the people who had lost parents, had lost sons and daughters--I mean it was a terrible, terrible thing. Again, this horrific kind of oppression. And we met a Jesuit who was there saying Mass--Father Pedro Arriaga. Pedro and I exchanged names, addresses, phone numbers, email addresses. And I came back to Washington and I told my boss, who was the wife of a Congressman--was a human rights organizer--I said, "I want to bring some children up here to Georgetown for medical attention." "Oh", she said, "that's a great idea." So I raised money. I contacted Martin Sheen [actor], I contacted several actors who I had met during the Central American stuff. I knew Ed Asner--I introduced him to the issue. Okay, so every--a lot of people, Knights of Columbus in Philadelphia, different people gave me money to finance this. Okay, I'm in

touch with Pedro. All right--again, the Mexican government didn't want those children to come up. They're not recognized as citizens of the country, so they were refusing to give them passports or visas--or to have passports. Okay, so I went to Patrick Leahy [Patrick Joseph Leahy (1940-), U.S. Senator (D-VT) (1975-present)]. Hit one of his--well his staffer, his Chief of Staff for his sub-committee on Foreign Operations, Tim Rieser [Timothy S. Rieser] opened the door for me. And I told Patrick Leahy what was happening. Patrick Leahy called Rosario Green, the Foreign Minister of Mexico, and he said, "You know Rosario, this is not a very good PR for your country to deny children medical attention." They got the visas. [laughs]. And Pedro came with them, and with a psychological counselor--three children, two people--one was a parent, the other was a protector--two little boys and one little girl. I went to a doctor at Georgetown [Medical Center] who was a specialist for child problems, okay?. He had already organized a team of doctors to address whatever the problems were. So we got a lot of press. A Sister friend of mine who lived next door to a photographer from the Washington Post invited her over for dinner with me before they arrived, and she said, "Oh I'm going to be at the airport and take all these pictures, and we're going to get a story on this." Well they did get it, and the Mexican press went crazy. The story was all over the Mexican press in Mexico. The human rights community down there said, "My gosh, Pat, how did you do this?" You know, Mexican people didn't even know that these poor folks existed down there. Okay. So it was wonderful. We got volunteers, we took the children all over. Yeah, it was good.

[01:15:30.25] SHANNON GREEN: Sister Pat, you have seen a lot in terms of these human rights violations and you--you've analyzed reality quite deeply, you know, in a world where that's not always encouraged. How do you keep hope? What would you say to--maybe some of our young students who are looking to be more activist but, you know, it can be overwhelming?

[01:15:54.05] SISTER PATRICIA KROMMER: Honey, there is a God, you know? I have found that appealing to that God within people who may not reflect him so well is useful. [laughs]. One day I was coming down an elevator in the Raeburn building, and I was all alone. And the elevator stopped and a congressman got on. And we greeted each other--I knew his name. And he said, "And what is your name?" I said, "Sister Pat Krommer." "Oh, Sister, what do you do?" I said, "Human rights work." And he sighed. He said, "Oh God, I wish I did what you do." I think if you tap into that place in each person that's human--[laughs]--that human spot--I think Greg Boyle [Gregory Joseph Boyle (1954-), American Jesuit priest] does this all the time. You tap in--you find that place--or you expect it, and you get a surprise. But you can't give up hope. You just--hope--hope is Grace. All you have to do is ask for it.

[01:17:50.18] SHANNON GREEN: Thank you. What is the greatest joy of religious life for you?

[01:18:03.17] SISTER PATRICIA KROMMER: Being one. [laughs]. I like it. It has freed me to just do--the community has supported me, affirmed me, and they do it all over the place. The women in my community are just tops. I love them.

[01:18:38.20] SHANNON GREEN: Is there anything that you prepared or reflected upon for our time that we haven't touched on yet, or that you would really like to share before we wind down?

[01:18:50.02] SISTER PATRICIA KROMMER: Well, first of all I think faith--faith in something or someone is a basic, human requirement. Okay. Faith in God is an empowering Grace. Faith is the key to maintaining really, who you are. You know, I was created by God, through the love of Oscar Krommer and Mary [Barracacheya?]. And I love them. And I look forward to seeing them again. And seeing [Sister] Marilyn Rudy, [Agnes Clare Gumser], [Susanne Stephan], [Devita Joseph], [St. Anne], Sister Rose Cecilia Harrington [1919- 2003]. These are great women who are gone ahead. But they have left a stamp behind on me, on others, you know? A lot of others. Amen.

[01:20:50.03] SHANNON GREEN: Amen. Thank you. Thank you so much. This was wonderful.

[01:20:59.00] KELBY THWAITS: You--in your time in El Salvador, was that during the Salvadoran Civil War--early eighties--

[01:21:04.00] SISTER PATRICIA KROMMER: Oh yeah.

[01:21:05.07] KELBY THWAITES: So all throughout that. Did you ever do any work in El Mozote? There was a big massacre there--

[01:21:10.06] SISTER PATRICIA KROMMER: Um-hm. Massacre there--

[01:21:12.16] KELBY THWAITES: --yeah, over eight hundred people. [El Mozote Massacre, El Salvador, 1981].

[01:21:14.07] SISTER PATRICIA KROMMER: No, I've never been to El Mozote, but I've used it in talks, and advocacy. I've been to Cabañas [site of Masacre de Piedras Coloradas, Victoria, Cabañas (1981)]. It was a bombed out village--the military had moved everybody out of it. And ran into a guerilla walking along one of the empty streets. In conversation with him I learned he was sixteen years old. And I asked him why he was fighting? And he said, "Hermana, hay demasiados pobres en este país, por años y años y años" ["Sister, there have been too many poor people in this country for years and years and years"]. And he went on to say, "It has to end." Sixteen years old. I had nephews who were--this who didn't know what time it was, you know, and here was this sixteen year old--. I've thought of him a number of times in my life and hoped that he was still alive. Then we went--we took a delegation--some of the people were from LMU (Loyola Marymount University)--to San Jose Las Flores [Chalatenango, El Salvador, site of executions in 1979]. And on the way, we had to stop in Chilate, and we visited the graves of the Maryknoll Sisters. [Sisters Maura Clarke, MM (1931-1980), Ita Ford, MM (1940-1980), Ursuline Sister Dorothy Kazel, OSU (Dorthea Lu Kazel (1939-1980)), and lay missionary Jean Donovan (1953- 1980) murdered in Chalatenango, El Salvador, 1980]. And I knew Bill Ford [William P. Ford (1936-2008), American lawyer], Ita Ford's brother. And--what a great man. He died three years ago, an attorney in New York--was a wonderful man. Well, then we visited the Bishop in Chilate, but we had to turn in our passports and our letter of permission from [Vitas Casanova??] to the head of the Fourth Battalion in Chilate. And he invited us to lunch. So we went in, because two of the guys wanted to do it. I really didn't want to, but--okay, so we did. And made light conversation with him and his Charge [D'affaires]. And they showed us a film of a Jesuit who had been arrested at the Jesuit high school and it was obvious to us he had been tortured. I don't know what he was trying to communicate to us. But we walked from Chilate to San Jose Las Flores. We met a couple of guerillas on the way, and when--they helped us carry our cases--suitcases. The suitcases were full of rice and money. And then there was a--conflict going on in the area, so we told them to get going. And we ran into another couple of people, but they were the Forces Armadas. So we were just polite, and we kept walking. When we got to the town--the village--the priest, a Jesuit there, who was a pastor, young guy, wonderful--he bedded us down there. People were so happy to see us. It--we were security for them. It's a long story. [laughs].

[01:25:38.21] KELBY THWAITES: I worked and produced a documentary with Marcos Villatoro [Marcos McPeck Villatoro (1962-), poet and lecturer, MSMU] and in that one of the things that we highlighted quite a bit was the Massacre at El Mozote. And just at the time--and some of the proceedings in Belén and just at the time of the Salvadoran Civil War and so much turmoil. So that was particularly interesting. You have so much rich human rights advocacy, you know, throughout your life and ministry, it's just a pleasure hear what you had to say. Yeah, sorry to cut you off.

[01:26:18.07] SISTER PATRICIA KROMMER: Thank you. Well, right now of real interest to me is what's going on in Turkey. Because we did an investigation there of the internal armed conflict between the Kurds and the Turks. And right now, Erdoğan [Recep Tayyip Erdoğan (1954-), President of Turkey] seems ready to do something to crush the Kurds in Northern Iraq who've just voted for independence from Iraq. You know, what is it, that people need to control everybody? [laughs]. It's--I mean they're happy as can be--in Northern Iraq they've done an incredible job of developing their patch of land. And--see he's afraid that the Kurds of Eastern Turkey aspire to the same thing. Well, of course, they do, but destroying the ambition of the Kurds in Iraq is a little bit out of his territory.

[01:27:43.11] KELBY THWAITES: Thank you. I know we have to move on--

[01:27:47.24] SHANNON GREEN: Yes, thank you. I'm just going to pop out and check, but--I think--could you pull out that cartoon, and could you film that a little bit and I'll just step out and then we'll cut after that?

[01:28:01.22] [Director's comments.]

[01:28:29.07] SISTER PATRICIA KROMMER: This is--do you remember--well, you don't--Paul Conrad [Paul Francis Conrad (1924-2010), American political cartoonist]. He was a Pulitzer Prize-winning cartoonist with the L. A. Times. And I met Paul and he gave me this--mailed it to me. [Shows cartoon captioned: "Vatican prohibits ordination of women as priests because Christ's representatives must have a 'natural resemblance' to him."]

[01:28:49.17] [Director's comments].

[01:30:49.08] End of interview.

Interview Index

Interview Date: 09/27/2017

Interviewee: Sister Patricia Krommer

Interviewer: Shannon Green, Director, CSJ Institute, Mount Saint Mary's University; Sean Gary, Kelby Thwaits, Instructor, Film and Television, Mount Saint Mary's University.

Location: Doheny Mansion, Doheny Campus, Mount Saint Mary's University, Los Angeles, California.

Transcription Date: 10/13/2017

Transcribed By: Nancy Steinmann

[00:00:00.00] [Director's comments]

[00:00:24.08] Date, location participants.

[00:01:06.02] Full name and age: Baptismal name Mary Patricia Krommer, 85 years old. Name in religion Sister Patricia "Pat" Krommer.

[00:01:35.23] Early life and family. Born Berkeley, California. Birth sisters: Barbara, Carol and Judy. Growing up in Fresno, California. Attending St. Teresa's school with CSJs. Attending San Joaquin Memorial High School.

[00:04:00.02] Early vocation. Family life. Father office manager and accountant. Mother housewife.

[00:05:38.02] Early religious life. CSJs in elementary school vs. Holy Cross Sisters in high school.

[00:06:11.13] CSJ faculty in grade school. Sister Constance [Fitzgerald]. Sister Catherine Anita [Fitzgerald]. Sister Helena [??]. Sister Rose Bernard McCabe [1911-1992]. Sister Bernardine Marie [??]. Sister St. Michael [Flaherty??, later Michael Flaherty]. Sister Mary Laurentia Digges [1910-1991].

[00:07:11.05] CSJ inspiration to service. CSJ character. Sodality organization. Sister Marilyn Therese Rudy [1933?-2010].

[00:08:33.09] Parents reaction to vocation. Father's death and influence. Drive to service. Age of acceptance to community. Entry group. Postulancy. Sister Rose Cecilia Harrington [1919-2003]. Novitiate. Sister Roseanne Bromham [-1990].

[00:11:14.02] First vows. Study on classroom management. Teaching for eighteen years. First mission to St. James in Redondo Beach, California. Teaching at St. Brigid's in Los Angeles, St. Martin of Tours in West Los Angeles, then Superior and Principal of St. Catherine's in Laguna Beach.

[00:12:27.27] Postulancy and novitiate years. Typical day in postulancy. Rule of silence.

[00:13:53.00] Learning about vows in novitiate. Vow of poverty vs. materialism. Vow of chastity--"loving unpossessively". Vow of obedience--"reasonable order".

[00:17:05.11] Call to new missions after Vatican II. Working in a parish in Santa Monica, California. Sister Margaret Marie O'Rourke. Living in "Holy Spirit"--first community without a Superior.

[00:18:56.18] [Director's comments.]

[00:20:58.17] Working as Superior at St. Catherine's. Reconnecting to a former student.

[00:23:38.13] Working in Hispanic parish in Santa Monica, California. Sister Louise Bernstein. Studying at Mexican--American Cultural Center in San Antonio, Texas. Sister Marilyn Therese Rudy [1933?-2010]. Working in Fresno for Catholic Charities helping farm workers. Father Finnian McGinn, OFM. Liberation Theology. Father Gustavo Gutiérrez Merino, OP--Peruvian philosopher, theologian, and Dominican priest, one of the founders of Liberation Theology. Enrique Domingo Dussel Ambrosini, Argentine-Mexican writer and

philosopher. Jesus Garcia, theologian. Story about attending Board of Education meeting at King Ranch about disciplining Latino children for speaking Spanish.

[00:28:44.29] Father's political ideas. Learning political awareness. Story about racism at school.

[00:30:34.22] Mary [Lattel??], Franciscan. Father Louis Vitali, Franciscan organizer, Reno Social Justice office. Interview process. Marilyn Schaefer, Social Justice director. Working as organizer with Fred Ross, Sr. [1910-1992], founder of Community Service Organization, organizer of Mexican-American workers, instructor of Cesar Chavez. Organizing grape boycott [1964] in South Central Los Angeles.

[00:34:00.26] Tenets of organizing. Working as part of a team. Enlisting church members and grocery stores. Boycotting lettuce, grapes and Gallo wine.

[00:35:26.04] Working as organizer in Las Vegas, Nevada. Working with attorneys organizing state-wide campaign to pass legislation for Medicaid for sick and elderly. Issues with parish priests.

[00:38:36.21] Working as organizer in Arizona with Sister Clare Dunn [-1981], first nun to serve in Arizona legislature [1975-1981]. Sister Judith Lovchik [-1981].

[00:39:53.28] Sister Miriam Therese Larkin [1930-2010], CSJ Superior. Vatican II. Rewriting of CSJ Constitution. Process of going back to CSJ roots. Change of habit. Opening potential in Sisters.

[00:43:25.14] Working on reflection on Liberation Theology with [Sergio Torres??], Chilean priest in exile. Organizing reflection groups. Enrique Álvarez Córdova [1930-1980], politician from El Salvador. Tom Quigley, Social Justice Coordinator, US Catholic Conference. Starting task force on Central America in Los Angeles. Sister Pat [Reefe??], IMH. Isabel Cardenas, Salvadoran activist. Working as Director of Oscar Romero Relief Fund. Óscar Arnulfo Romero y Galdámez [1917-1980], former Bishop of San Salvador and beatified martyr.

[00:47:36.06] Poverty vs. wealth. Suffering around the world. Death of Enrique Álvarez Córdova [1930-1980]. Karen Parker, international lawyer.

[00:49:44.26] Sanctuary Movement [1980s]--religious and political movement to provide safe haven for Central American refugees.

[00:51:12.09] Founding Humanitarian Law Project, training lawyers in humanitarian law. Stanley Sheinbaum [1920-2016], American lawyer, peace and human rights advocate. Aris Anagnos [1923-], American social justice activist. Howard Lawrence Berman [1941-], American lawyer and former US Representative.

[00:53:39.24] Civil disobedience. Sister Judy Vaughan, founder of Women of Conscience. Demonstrating with Women of Conscience. Being arrested. Story about Federal officer who arrested her.

[00:55:50.12] CSJ charism. "Recognition of the other". Women--"bearers of the torch"--"an open door to change".

[00:58:31.27] Spiritual life. Prayer. Silence. Retreats at Redwoods Monastery. Working as Spiritual Director.

[01:02:28.17] Liberation Theology. Analysis and reflection upon reality. Ernesto Cardenal Martínez, Nicaraguan priest, poet, liberation theologian--"El Evangelio en Solentiname". Empowerment of the person.

[01:04:54.09] Working as field director for Committee for National Security. John V. Parachini, Director, Intelligence Policy Center, Rand National Defense Research Institute. Planning speaking events for treaty negotiators. Ambassador Paul Culliton Warnke [1920-2001], arms control advocate. Ambassador Ralph Earle II, former Director Arms Control and Disarmament Agency. James Leonard [1920-], former Ambassador to U.N. Charles [Flagherty?]. Louise Walker-Resor, President of Board, Committee for National Security.

[01:08:06.20] Working on social justice for Mexico. Taking US Representatives to investigate massacre in Acteal, Chiapas, Mexico [1997]. Father Pedro Arriaga. Bringing Mexican children to the US for medical

attention. Engaging actors as donors--Martin Sheen, Ed Asner. Patrick Joseph Leahy, U.S. Senator (D-VT) [1940-], Subcommittee on Foreign Operations. [Rosario Green??], Mexican Foreign Minister.

[01:15:28.20] Advice to students on keeping hope. Appealing to God within people. Story of talking to Congressman on elevator. Gregory Joseph "Greg" Boyle [1954-], American Jesuit priest. Hope is grace.

[01:17:59.14] Greatest joy of religious life.

[01:18:41.13] Other reflections. Faith. Seeing those who have passed: parents, Sister Marilyn Rudy, [Agnes Clare Gumser], [Susanne Stephan], [Devita Joseph], [St. Anne], Sister Rose Cecilia Harrington [1919-2003].

[01:20:50.03] Civil war in El Salvador. El Mozote Massacre [1981]. Visiting site of Masacre de Piedras Coloradas, Victoria, Cabañas [1981]. Story of meeting 16 year old guerilla fighter. Taking delegation to San José Las Flores, Chalatenango, site of executions [1979]. Visiting graves of Maryknoll Sisters Maura Clarke, MM [1931-1980], Ita Ford, MM [1940-1980], Ursuline Sister Dorothy Kazel, OSU [Dorthea Lu Kazel (1939-1980)], and lay missionary Jean Donovan [1953-1980] murdered in Chalatenango, El Salvador. William P. Ford [1936-2008], American lawyer, brother of Ita Ford. Story of film of tortured Jesuit. Meeting guerilla fighters in San José Las Flores.

[01:26:19.07] Current interest--armed conflict between Kurds and Turks in Turkey. Recep Tayyip Erdoğan [1954-], President of Turkey. Kurdish independence movement in Turkey and Iraq.

[01:27:47.07] Showing cartoon from Paul Francis Conrad [1924-2010], American political cartoonist.

[01:29:48.24] [Director's comments].

[01:30:48.19] End of interview.